

THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND, (PA.)

VOL. I.]

WEDNESDAY, DECEMBER 16, 1818.

[No. 23.]

*** * * Gentlemen holding subscrip-**
tion papers for the Religious Museum, are requested to furnish the Editor at Northumberland, or the Printer at Milton, with the names of their subscribers, and the post offices or other places to which their papers are to be sent. ☐ New Subscribers who may apply *shortly* can be supplied with the back numbers.

FAIR PROPOSAL.

Many infidels and pretended christians attempt to screen their opposition to the spirit of missions, which is the spirit of the gospel, under the pretence of benevolent regard to the order, the peace, the happiness of society, which would be destroyed by so capital and thorough a revolution as must necessarily be effected by the substitution of the christian religion for the superstitions of Paganism. Let their sincerity be tested by their acceptance of the fair proposal, which Dr. Beecher has offered them, in the following extract from his sermon, delivered in Boston at the ordination of some missionaries.

"If the gospel be no blessing to the heathen, it would be none to us. If their superstitions are as salutary to them in their moral influences as the gospel would be, they would be as great a blessing to us as the gospel is. Make the exchange then, ye who profess such charity and philanthropy towards the heathen. Give them your Bibles and Pastors and Sabbaths; and receive their idol gods, and brahmims and religious rites. Demolish the temples of Jehovah; and rear up to roll through your streets the car of juggernaut, "besmeared with blood of human sacrifice," covered with emblems of pollution. Put out the sun of righteousness, and bring back the darkness visible. Kindle up the fires that shall consume annually, in a circumference of thirty miles, two hundred and seventy five widows on the dead bodies of their husbands, and leave behind thousands of children doubly orphans. Welcome to your shores the religion, which shall teach your children, when you are sick, to lay you down by the cold river side to die; and when their mothers shall shrink from the glowing flame, with their own hands to thrust them in. Welcome to your hearts a religion, which shall teach you to entice your smiling children to the waves and plunge them in, to attract, by their cries, the sympathy of strangers, or to perish, and become the prey of alligators. Welcome to your hearts, a religion, which, if sin shall annoy, and the fear of punishment invade, will send you to drink of the waters which lave your shores, and wash in their flood as your most effectual remedy. Fill your houses with Indian gods of brass, and wood, and stone; and blow the trumpet of jubilee at your emancipation from the gospel; and shout before your idols, "there be thy gods, O, Israel!"

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Report of the Prudential Committee continued from page 87.

From the Panoplist.

Before the arrival of Mr. Graves, now stationed at Mahim, Mr. Newell spent several weeks at that place, "where he preached the gospel to many who never heard it before." And besides preaching to the natives in the language of the country, the brethren have steadily, during the year, preached in English, at the mission house on the Sabbath, and at the Fort on Thursday evening.

With ardent hope they look forward to the time when, by the free will offerings of christians, dwelling at home in their ceiled houses, and enjoying the fullness of blessings with which the God of all grace has so richly endowed his American Zion, they will be enabled to erect a house for his name, for his stated worship, and for the public exhibition of his great salvation, among the heathen with whom they sojourn; and when, in that land of darkness and of the shadow of death, he will find a habitation, where he will delight to appear in his glory, to bless the provisions of his house, and to fill the famishing, perishing poor with bread.

In the report of the last year, it was stated that, with almost unexampled diligence, and pains, and perseverance, they had gotten their printing press into operation, and printed fifteen hundred copies of a scripture tract, of eight pages octavo, in the Mahratta language. They have since printed a large edition of the Gospel of Matthew, of the Acts of the Apostles, and of another tract consisting of select portions of scripture; all of which are translations made by themselves into the same language. They had also at their last date, commenced the printing of a book, which they had prepared for their schools. Specimens of their work have been sent home, and have been pronounced by competent judges here, to be in a good style of execution.

They have engaged, besides, to print an edition of the gospel of Matthew, for the Bombay Bible Society.

Before they commenced printing themselves, they had procured 5000 copies of a tract in the Guzerattee language to be printed for them. "The greater part of these," they say, "have been distributed. The two Mahratta tracts, printed by us, are very nearly exhausted, and several hundred copies of the gospel of Matthew have also been distributed."

In regard to taking heathen children to be brought up as christians, or to be educated in the mission family, your committee have not the means of reporting so fully as they could wish. As it is a part of the general system, in which not a few of the friends of the cause have taken a particular and lively interest, the committee have felt in regard to it, a very wakeful

solicitude, lest, by any means, the benevolent feelings and hopes of individuals and societies should in any respect be disappointed. If however, circumstances be duly considered, it will not be thought strange if little, in this part has been done. It is only about two years since contributions or donations for this particular object began to be received at the treasury; and but little more than a year, since the first remittances for it could have been received in India. The domestic state of the missionaries was then such, as not to admit of their immediately taking many children into the family; and some time would of course be required for selecting and obtaining suitable objects of charity. But the mission has since been enlarged by accessions of persons of both sexes; their advantages for taking children are of course increased; and no doubt should be entertained, that, in due time, a good account will be rendered in regard to this object, in which the missionaries themselves have expressed a very deep interest.

It would be the highest joy of the committee, could they communicate to their brethren of this board and of the christian community intelligence of signal success at Bombay, in the conversion of many from darkness unto light, and from the power of Satan unto God. This joy they have not yet. In regard to success in this respect, our beloved and devoted missionaries express themselves in the following moving terms. "Great is the work before us, great is the field, great is our responsibility, and far greater is our weakness and deficiencies. O that we were possessed of more faith and zeal. But the Lord will in some way, if not by us, accomplish his own work. You will not fail to help us by your prayers."

Feelings and views like these cannot be cherished and strengthened too assiduously or devoutly, by missionaries themselves, and all who love the holy and glorious cause of missions. It would shew a deplorable defect of faith, it would be an impious affront to the God of the gospel and of all its promises and grace and power, to be discouraged because the desired success is not immediately seen. The husbandman is not discouraged, because he does not see his fields white for harvest, as soon as he begins to clear his grounds, to plough, or to sow. The merchant is not discouraged, because his coffers or his ware houses are not filled with the avails of his enterprise, as soon as the preparations for the voyage are commenced, or his ship gets out at sea. He often, even in this land, where the darkness and corruptions, and long established mummeries and superstitions, of the most debasing and besotting idolatries are not first to be cleared away, do faithful and devoted ministers of Christ labour among their people a much longer time, than the missionaries have been laboring at Bombay, with very little, if any visible success. How

long did the missionaries from Europe labour at Tranquebar, and how long in Bengal before their hearts were cheered with any considerable fruits: Who should be discouraged, after what has been witnessed in Eimeo and Otaheite:—A nation born in a day, after twenty years of missionary labours and sufferings, under circumstances of the darkest and most cheerless aspect!

Success in the actual conversation of the heathen, cannot indeed be too earnestly desired; and when granted, is encouraging, and animating, and to be acknowledged with the most devout thankfulness. Success, however, is not the rule of duty, nor the test of expediency. *It is the commandment of the EVERLASTING GOD, that his word should be made known among all nations—that the gospel should be preached to every creature.* The question is, has this commandment been fulfilled? Have we done, are we doing, in obedience to it, all that belongs to us—all that we can? It ill becomes christians, especially at this late day, to fold their hands and prudently wait to see the success of missions, before they lend their aid to the work; what if all were to assume this attitude? The last trumpet would sound, before the work would begin! As little does it become those, who are engaged in this cause, to be discouraged—still less those, who are standing idle in regard to it, to justify their negligence—on account of any supposed failure of slowness of success. It is ours, in humble and cheerful obedience to the command, to do what we can for the publication of the gospel; it is God's to determine the effect. If the desired success be delayed, it is a reason for the prayer, Lord increase our faith—our diligence—our willingness to make exertions and sacrifices; no reason for the abatement of our zeal.

At Bombay, by means of christian efforts and liberalities in this country, the gospel has already been published to thousands, to whom it was unknown; and a system of operations advancing for its eventual publication to thousands and millions more. Let all who have a part in this work, rejoice in what has been done; look well to what they have yet to do; and trust the event with HIM to whom it belongs.

CHURCH MISSIONARY SOCIETY. ENGLAND.

Eighteenth Anniversary.

From the Missionary Register.

The conclusion of the report conveys the judgment of the committee on the opposition recently made to the Society. As it met with the repeated and very marked approbation of the meeting, we think it desirable to anticipate the publication of the report, and to give here its conclusion at large, in order that the various associations throughout the country may be put into possession, as early as may be, of the views and wishes of the society on this subject.

In conclusion, your committee feel it necessary to advert to some particular occurrences of the last year. They would willingly have omitted all reference to the opposition which the society has met with, had it been of an ordinary nature, or temporary in its consequences; but, both in the character and the effects of this opposition, there is something so remarkable, that your committee feel that they should not answer the just expectations of the society, if they did not state their views on this subject.

When your committee call to mind the late period at which they themselves and their now

active co-adjutors throughout the kingdom, were brought to feel the duty of taking vigorous and determined measures in attempting to diffuse the knowledge of Christ among the Heathen, they are anxious to exercise forbearance and charity toward others who may be tardy and reluctant in admitting into their minds the full influence of this obligation. And when they see their fellow-Christians and fellow-Churchmen awakening to a sense of their necessity and duty of diffusing every where the gospel of the grace of God, they desire without reference to any other circumstances, sincerely to congratulate and zealously to assist them in this sacred labour.

Your committee cannot, however, be insensible to the advantages which both the society and the general cause of missions, particularly missions as connected with the church, have derived from the talents, the zeal, and the piety, which have been called forth on behalf of this institution. To these friends they beg to offer, in the name of the society, their most cordial acknowledgments.

Nor can your committee allow themselves to pass unnoticed the trouble and anxiety which one of the society's revered and beloved Vice-Patrons has been called to encounter. They are sure that they shall most entirely accord with the wishes of that distinguished Prelate, in avoiding every intimation of reproach, and in stifling the very feeling of resentment, for that conduct towards his Lordship, which has been condemned by the public voice of our country—a voice which soon makes itself heard, amidst any temporary clamour, to be the voice of Truth and Justice. But your committee cannot avoid expressing, on this occasion, the earnest wish and prayer, that the spirit which thus actuates the heads and leaders of the society, may pervade and dwell in every member of the body.

And that it does so, your committee rejoice to report that they are daily receiving the most satisfactory testimony. The public meetings which have been held—at Bristol for instance, at Hereford, in Dublin, and at Colchester—since those painful circumstances which are here alluded to, have marked that Union of christian determination with christian meekness, which prove to your committee that the society is deeply imbibing that divine feeling—*Be not overcome of evil; but overcome evil with good.*

In this spirit it is, that your committee desire and pray that they may be enabled to persevere in their labours.

And what are these labours!—Contemplate, but for a moment, that astonishing fact, that, *a tenth of all the human race are subjects of the British crown!*—that 80 millions or 100 millions of human beings live under our just and beneficent laws!—that of these millions of dying but immortal men, three fourths are deluded Mahomedans, or wretched Pagans!—that 60 or 70 millions of man our fellow subjects, know nothing of that *only name under heaven given among men whereby we must be saved!*—and yet there are not, at this hour 200 christian men, Native or European, of all denominations—there are not 200 engaged in shewing to these sinners the error of their ways!

How then must the members of this society rejoice, as christians and churchmen, that the society for propagating the gospel, which can exercise an extensive influence over their fellow members of the church, is calling forth the resources of the church to aid this great cause!

Your committee most heartily bid them God speed; and intreat every member of this society to aid that venerable body to the utmost, by his contributions and by his prayers. Your committee augur incalculable good from these exertions—not only to the Heathen and Mahomedan subjects of this empire, but to those who attempt to become blessings to them. Whoever approaches his sacred cause, can hardly fail to obtain, through the divine mercy, a deeper sense of his own obligations to infinite goodness and love.

A day will come—and who does not most earnestly long to behold that day!—when these 60 millions of our perishing fellow-subjects will no longer be left to their christian teachers—when, in truth, 300,000 souls will appear to be far, far too many for the charge of one christian pastor. Were these 200 Teachers of British Heathen augmented to 60,000, there would even then be but one instructor to a thousand.

Yet when that day shall have arrived, there will still remain to the members of our church, and to the whole christian world beside, the care of *five hundred or six hundred millions of Jews, Mahomedans and Heathens, out of the pale of the British empire!*

Oh! it needs nothing but an understanding of the immensity of human wretchedness and perdition to extinguish all jealousy and rivalry among christian—that rivalry only excepted, which shall labour most assiduously to save souls from death, and to hide the multitude of sins!

Blessed be God!—the miseries of the Heathen have reached our ears, and have moved our souls!—*the whole creation groaneth and travaileth in pain together until now.* But not the misery only of the Heathen world—its anxieties and perturbations, its reaching forth after that which we only can render to it—these have cried loudly in every awakened ear—*the earnest expectations of the creature waiteth for the manifestation of the sons of God.*

And shall we delay that manifestation for one hour? Is not the loud voice of God's Providence and grace calling to the whole christian church—*Arise! shine! for thy light is come and the glory of the Lord is risen upon thee?*—Who but the christian can proclaim to the guilty and perturbed conscience of the Heathen, and to his enslaved and anxious heart—*A man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land?* Nay, did not this God-man, when himself working out on earth the salvation of the ruined world, did he not proclaim—*Go ye into all the world and preach this gospel to every creature?* And will he not, at the great day, account every act of mercy toward the bodies or souls of men as done unto himself? May we all hear, at that awful hour—*Verily, I say unto you, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me!*

OTAHEITE.

By a late arrival from England, the London Missionary Chronicle of September, has been received in Boston, containing amongst other important matter a letter from the Missionaries, dated Eimeo, July 2, 1818.

Since the date of our last christianity is become the professed religion not only of Tahiti and Eimeo, but also of all the society islands.

At a small island to the north of *Tahiti*, called *Tetaroa*, three places of worship have been lately erected. *Tepanani* has been professedly christian for a good while. *Huaherine*, *Raiatea*, and *Taha*, have renounced heathenism, and make a general profession of christianity. The people of *Borabora*, particularly two chiefs, *Mai* and *Tefaaora*, have distinguished themselves by their zeal in destroying the idols, demolishing the morals, and erecting places for the worship of the true God. And it appears by letters which we have lately received from *Raiatea* and *Borabora*, that the *Boraboran's* have made converts of their neighbors of *Maua*. That island is the furthest to the westward of us in this group, and as no one of us was ever there, it was as might have been expected, the last in renouncing idolatry.

Some pleasing things have occurred in respect of the small islands to the eastward of us, called the *Paumotu*; these, viz. the inhabitants of *Ana*, *Jwara*, the *Paliseers*, and numerous small islands in their neighborhood, have been for many years past in the habit of visiting *Tahiti* and the Society Islands, and many of them have been witnesses of the wonderful change which has taken place here. Some have attended school, and learned to read well, and obtain some acquaintance with the principles of christianity, as contained in our catechism; but they have all a remarkable attachment to their own islands, miserable as they are, and, in consequence of several of them having come hither and returned, for some years past, many of their countrymen have renounced heathenism, and this will probably be the case shortly, thro' all these small islands which have intercourse with us and each other.

The state of things being such, we can say, with more propriety than some perhaps in our native country will be ready to allow, the harvest is truly great, but the laborers are few—very few, and inadequate to so great a field of labor.

[We are happy to say that the long expected idols, relinquished by Pomare, king of Otaheite, are at length arrived in London.]

STOCKBRIDGE INDIANS.

Extract of a letter from a clergyman in Ohio to the editor of the Panoplist.

In September seventy or eighty of the Stockbridge tribe of Indians passed through this place on their way to White River, Indiana. By sickness they were detained over the Sabbath, and asked if there was to be any meeting which they could attend.

They were informed that there would be a meeting, and that the Lord's supper was to be administered; at which they expressed great joy, and inquired if they could be admitted. On questioning them it was found, that their chief and nine others were regularly formed into a church; and their credentials and appearance gave us satisfactory evidence of their piety. A number of them attended public worship, dressed in the Indian habit, and six came forward to the communion table. They conducted with the utmost propriety and solemnity; and some were bathed in tears. When a psalm was named, they all took out their books, and turned to it. It was the most interesting day ever seen in this place.

On Monday I visited them, conversed and prayed with them, and never was more kindly and cordially received. I found that a large proportion of them had Bibles and could read.

The chief had Scott's Family Bible. They also had other religious books. I conversed with one of the Indians, who had been intoxicated while here. He was much affected, and when they left us to pursue their journey, this man called, and asked me to remember him in my prayers; and said, "he hoped God would take away his stony heart."—They are going to live with the Delawares, who are intimately connected with several other tribes. It appears to me that the hand of God is visible in their removal; and I consider it of great importance that they be immediately followed by a missionary.

THE CONVERTED JEW.

This place was lately visited by Mr. Nadum Myers, a converted Jew, of the tribe of Levi, a Prussian we believe by birth. He was a Rabbi, a reader or teacher in the synagogues of the Jews, in the country where he lived. About two years ago he came to America; and after his arrival, was about twelve months employed in the service of the synagogue, in some of the chief cities of the U. States. At the end of this period, he was converted to the christian faith by the instrumentality of the Rev. Joseph Samuel C. F. Frey, of New York. It is probably known to most of our readers, that Mr. Frey is himself a converted Jew, and was, for some time, under the patronage, and in the employment of the London society for the propagation of christianity among the Jews. This man had discovered, and succeeded in convincing Mr. Myers, that the Jews in modern times have not the Old Testament complete in the Hebrew Language; but that the copies now in use among them want some very important passages containing the predictions of the Messiah, which have had their exact accomplishment in Jesus Christ of Nazareth—particularly the 53d chapter of the Prophecy of Isaiah, and some other similar passages. Mr. Myers, having embraced christianity, openly avowed his belief, and thus drew down upon himself the hatred and prosecution of his brethren and kindred according to the flesh.

One evening, at the close of public worship, in this place, he professed his faith in Jesus Christ, declaring to the assembly, in broken English, that he loved Christ more than father and mother, and all the good things of this world. He appears however, to be very imperfectly acquainted with the principles of the christian religion; and it is doubtless the duty of those conversant with him to instruct him in the knowledge of those all important truths which our Lord taught Nicodemus, when he came to him by night to inquire concerning his doctrine.

Mr. Myers possesses extraordinary musical powers. While in this town, he at three different times sung a psalm of David in the Hebrew language—once at the conclusion of a prayer meeting; and twice at the close of public worship in the Presbyterian church, in the audience of large assemblies consisting of the members of Synod and the inhabitants of the town. He performed to the astonishment of the hearers. The music was vocal; yet at the end of every verse the tune was protracted without the utterance of words, and the sounds expressed resembled those of a clarionet: and indeed, every hearer must have believed that they were really the sounds of a musical instrument, if he had not had ocular demonstration to the contrary. At the same time, it was evident that

the expression of those sounds were mechanically performed, by the compression of the wind pipe by the thumb, and the application of the fingers to the cheek.

Mr. Myers is believed to possess an accurate knowledge of the Hebrew language. He reads in the Hebrew bible with great facility, and we presume would find no difficulty in translating it into English, if he had a sufficient acquaintance with our language. He wishes to get into a seminary of learning, where he can attain a competent knowledge of the English language, while he supports himself by teaching a Hebrew class. From this place he went to the habitation of the Rev. James H. Dickey; whence he expected, in a few weeks, to proceed to the Miami University at Oxford Ohio, which is now open for the reception of students, under the care of the Rev. James Hughs. With him it is hoped he will continue until he shall be master of the English language, be fully taught the way of the Lord, and have instructed many in the knowledge of that language in which the Scriptures of the Old Testament were written. He appears to be a man of talents; and if he be truly of the circumcision, who worship God in the spirit, and rejoice in Jesus Christ, having no confidence in the flesh, he may, by the grace of God be very useful in promoting the faith of the gospel, and christianizing the dispersed of Israel.

Chillicothe Recorder.

SABBATH SCHOOLS.

Extract of a report from Carlisle, April 1818.

This institution originated in the early part of the summer of 1816. Although the school has not been established but two years, its influence upon the taste and habits of the youth of our village has been sensibly felt. Instead of the noisy abuse and wanton profanation of the Sabbath, that holy day is set apart and devoted to preparation for and attendance on the Sabbath School. The struggle between them, in many instances, is not who shall be first in the contrivance, or swiftest in the execution of mischief, but who shall be highest in the rewards of her class, who best approved of at the monthly examination.

The black members of the school are in general humble, docile, and, in some instances, intelligent. They are organized on the same plan, and subject to the same rules with the white male and female members. The same care and attention extended to them by their teachers have procured equal evidences of present, and justifies like expectations of future advancement.

In more than one instance has the pleasing sight been enjoyed, when children, through the instruction received at Sabbath School, in the simplicity of their hearts at home, have administered a rebuke to thoughtless parents, or communicated encouragement to such as were inclined to seek the way of truth. But the benefit resulting from the labours of the association has been most conspicuous in the conversion of two coloured adults. The one was a man about 25 years of age, who had never been taught to read. From the commencement of the labours of the association, he attended their adult school for people of colour with punctuality, and manifested an earnest desire to become able to read for himself the truth of God, which is able to make men wise unto salvation. So anxious did he become, as he drank in the instruction of

his teacher, and so impressed was he of the importance of reading the word of God, as a mean of grace, that he forsook a prayer-meeting appointed by some of his coloured friends at his house, during the hours of school, rather than lose the opportunity of learning to read. He has been heard to say, that he could not describe the pleasure he received when he could spell in the oracles of God, the name of the Lord Jesus Christ, or connect some short sentences relative to his grace or mercy. Shortly after he was confined to the house by a disease which eventually terminated his existence here. Thus was he directed in the good providence of God, to provide the means which should minister to his joy, when he should be called to witness, by a cheerful submission and patient suffering during the progress of a gradual decline. Often did he advert to the instruction received at Sabbath School, as being blessed of God to enlighten his eyes and bring him from under the darkness of sin. He felt that he was called to glorify God, and every opportunity presented was improved by him to this end, until in the triumph of faith, and in the very moment of his departure, he clapped his hands and exclaimed, "glory to God, glory to God—it is over," and slept in Jesus.

The other was a colored female who habitually attended the school. The serious impressions which at times she had previous to entering and which in some measure induced her to attach herself to it, here was strengthened, and she was observed to grow in knowledge and seriousness. Soon also was she forced to absent herself by reason of sickness. A rapid consumption in a few weeks brought her to her bed. Previously, however, she sought and received the sacrament of baptism; and afterwards, upon conversing with the minister that visited her before her death, with great calmness and confidence observed, upon being asked if she felt as if she wanted any thing, "I have taken Christ—with him I have all things."

Sunday School Repository.

From the Religious Intelligencer, of Oct. 17.

WEST-HAVEN.

The Sabbath school in West-Haven, which has been continued only eleven Sabbaths, was closed on the 6th of September. The number of children which have regularly attended the school is 43. The aggregate that this school of 43 children, some of which are quite young, has learned in 11 Sabbaths is, 215 chapters in the bible, 285 chapters in Coleman's Catechism, 2692 verses of Psalms and Hymns, besides many hundred answers in the Assembly's Catechism, and other valuable instruction.

We have often seen and experienced the benefit of early pious instruction, and we are sure that the promises of God always have been and always will be realized by those who are faithful. The progress of an individual in useful knowledge is always gratifying to a benevolent mind; but when we contemplate the amount of valuable instruction given to this single school and then view it as an epitome of the whole christian world at the present day, we are astonished at the magnitude of the subject, and are led to consider the institution of Sabbath Schools as one of the greatest blessings that can be given to the rising generation—one of the strongest marks of the Millennial Day.

More than five hundred children were present at the late anniversary of the *Boston Society for the moral and religious instruction of the poor.*

From the report of the *Female Union Society (of Baltimore)* for the promotion of *Sunday Schools*, published in the *Christian Messenger* of that place, it appears that there are eight schools attached to the union, in which there are 302 scholars, and 124 teachers. Their receipts for the last year were \$512 95 and expenditures (principally for books) \$254 35.

The report speaks well of the behaviour, mental improvements, and serious and devout attention of the scholars during divine service. The teachers are alike discouraged by the irregular attendance of many of the scholars, yet feel no disposition to withdraw from their charge. They rely upon the grace of God who has put it into their hearts to labour for the good of those whom they have voluntarily taken under their care; and he has not left them without some to hear of his favor. In short they are resolved to thank God and take fresh courage.

The report from various Sabbath Schools to the North and East are unusually interesting, and numerous. It is impossible even passingly to notice them all in a paper not exclusively adopted to the detail of that species of intelligence. We notice with pleasure what is said respecting the schools at Newtown (Lower Falls,) Gloucester, Dover, Bedford, Westborough, Vermont, &c. &c. We are particularly pleased that in Newtown the indefatigable exertions of the scholars in acquiring useful knowledge have been influenced by little else beside the satisfaction of receiving the approbation of their parents and instructors, and the desire to become acquainted with the word of God, rewards not having been given more than once. We are not however fastidiously opposed to encourage children to do well by rewarding them for so doing, from an apprehension that they may be made mercenary. Let the thing be but rightly done, and the objection will be found to be refining too much. *Take care never to reward them for doing wrong.*

Extent of Sabbath School instruction.

In Great Britain and Ireland more than 5 millions of children are said to have received the benefit of Sabbath School instruction within the last forty years; and that 550,000 are now in attendance upon those schools, under the direction of 60,000 teachers. We have at present no data on which to conjecture the number of persons receiving benefit from the schools in America, Asia, Africa, Europe, and the islands of the great sea.

No human mind can conceive the effects of that mighty revolution, in the moral and religious state of mankind, which is about to spring out of this grand, yet simple system of instruction. The next generation will be a thousand fold more sensible than we can be of the benefits which are about to flow from it.

We will shortly insert the report from the school under the care of the Female Sabbath Association of the second Presbyterian Church Philadelphia.

EPISCOPAL THEOLOGICAL SEMINARY.

We are informed that a committee appointed by the general convention of the Protestant Episcopal church, to establish a Theological Seminary, for the education of young men for the ministry, at a recent meeting in Philadelphia, adopted measures for the speedy com-

mencement of the institution. The monies already subscribed being, however, very inadequate, even for conducting the Seminary on a limited plan, it is contemplated to make an earnest appeal to the liberality of Episcopalians, for the support of an institution essential to the honor and prosperity of their church.

[*N. Y. Spectator.*]

METHODIST ACADEMY IN NEW ENGLAND.

The Methodist connection in this state, we are happy to learn, have established a seminary of education at New-Market, which considering their limited means, is in a flourishing condition. This institution is to prepare candidates for the gospel ministry as well as to prepare youth for other pursuits of life. In its present infancy, the scholars are numerous; and the prospect is, that the institution will nearly support itself without much aid from funds. The Rev. Martin Ruter, whose able correspondence with the champion of orthodoxy, the Rev. Francis Brown, is already before the public, is principal of the New-Market academy. Connected with this institution, we understand a religious work is to be published quarterly, and entitled "The New England Missionary Intelligencer and General Repository for the promotion of useful knowledge and evangelical doctrine," is to be issued. This publication, we do not doubt, will richly deserve the patronage of liberal christians of whatever denomination.

[*New Hamp. Patriot.*]

EDUCATION SOCIETIES.

The *American Education Society* has on its funds more than one hundred and fifty young men, at different literary institutions, all preparing for the work of the holy ministry. Several societies auxiliary to these have been formed in different parts of New England.

The *Maine Charitable Society* is a literary and theological institution combined; its single object seems to be to bring hopefully pious yet indigent young men into the ministry in as short a time as possible. We only wish that they may not urge them along too rapidly. In this institution are two professors and one tutor, with 19 students in divinity.

The *Corban Society*, N. E. last year assisted thirty young men in prosecuting their studies preparatory to their entering on the ministry.

The *New England Tract Society*, during the year ending in May last, printed 389,000 tracts at an expense of \$3549 32.

LICENSES.

The Presbytery of Jersey lately sent out to preach the gospel 6 licentiates, and have under their care still 9 candidates for licensure. These are some of the fruits of those revivals of religion with which that Presbytery has been favored.

The *MUSEUM*, is published, for the Editor, by *Henry Frick*, at the Office of the *Miltonian*, Milton.

Terms of Subscription, Two Dollars per annum, payable in advance.

*** All communications, (*free of postage*), to be directed to the Editor at Northumberland,